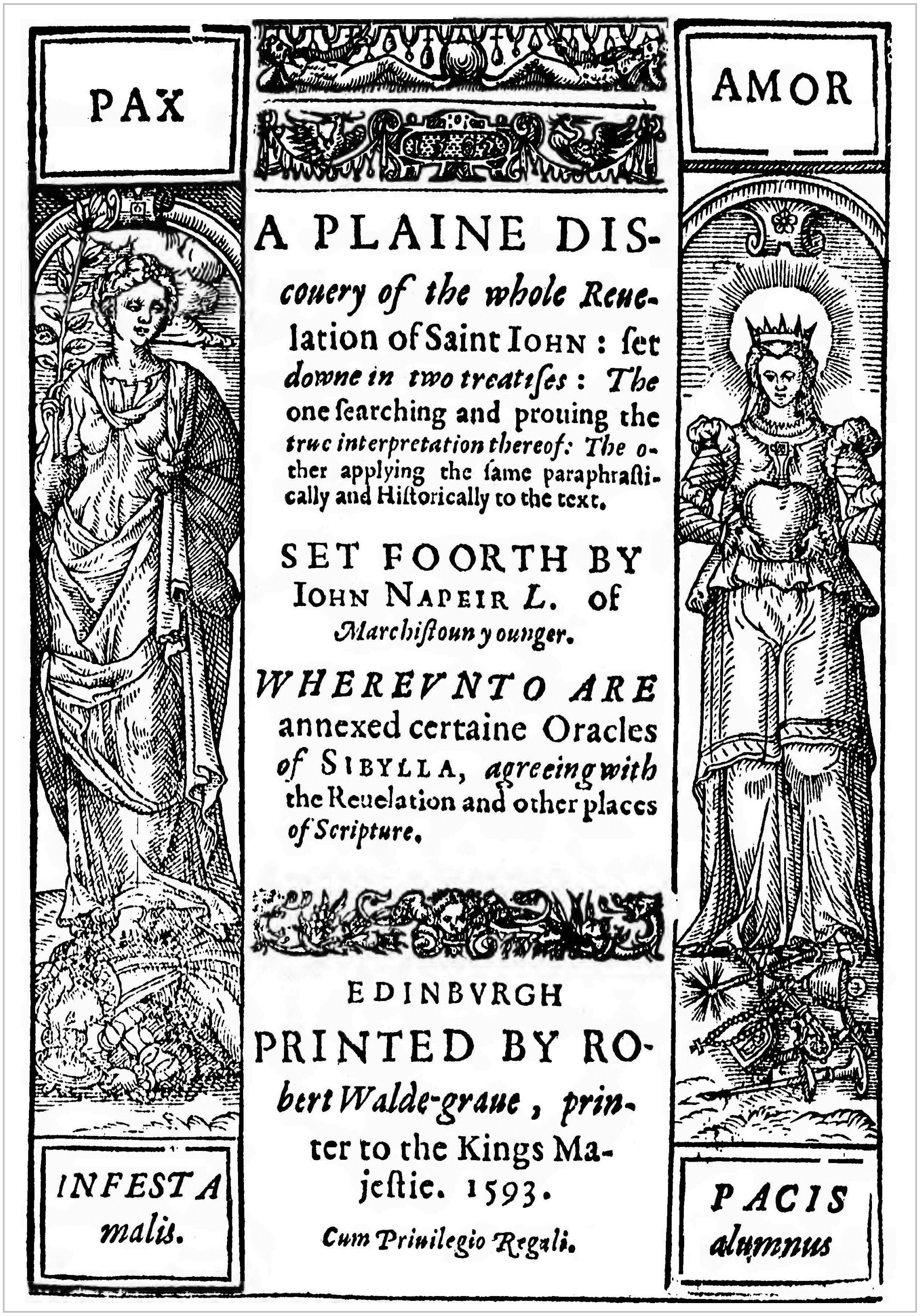
John Napier

Discussion on 666

A Plaine Discovery of the whole Revelation of Saint John, set down in two Treatises

Printed by Robert Walde-grane, printer to the Kings Majestie, 1593: 50-59, 173-176
https://archive.org/details/NapierJ.APlaineDiscoveryOfTheWholeRevelationOfSaintJohnSetDown_439



PAX

AMOR

A PLAINE DIS*couery of the whole Reue*lation of Saint IOHN : ſet
downe in two treatiſes : The
one ſearching and prouing the
*true interpretation thereof: The o*ther applying the ſame paraphraſtically and Hiſtorically to the text.

SET FOORTH BY
IOHN NAPEIR L. of
Marchiſtoun younger.

WHEREVNTO ARE
annexed certaine Oracles
of SIBYLLA, *agreeing with*
the Reuelation and other places
of Scripture.

EDINBVRGH
PRINTED BY RO*bert Walde-graue, prin*ter to the Kings Maieſtie. 1593.
Cum Priuilegio Regali.

INFESTA malis.

PACIS alumnus

Proposition, XXVIII.

The image of the Beast, is these degenerate Princes, that in name only were called Roman Emperors, and were neither Romans of blood, nor Emperors of Magnanimity.

Seeing that great ten-horned beast, is the *Roman* Empire (by the 24 proposition) and (by the former proposition) this Image, is the image of that Empire, and (by the text) this Image must have a spirit, and must speak as the Antichrist inspires him. What else can this lively and speaking Image then be, but a man? yea, even such a man, as does represent and bears the figure of that *Roman* Empire: and therefore {p. 50} (as faith the text) doe all men worship and reverence him. This image then is of two sorts, the one were these unworthy Emperors (not of the ancient blood of *Romans*) in whom the empire did decay. Of these there were in the days of this first Vial, as is said in the discourse of the former proposition: the last of these were extinguished by the *Hunnes*, *Gotthes* & *Vandalles*. The other sort were the new Emperors, called the Emperors of *Germans* and *Roman*s, of whom *Charlemagne* was the first. These also were but a figure of the first old empire, and were but only *Roman Emperors* in name, and neither of their ancient blood, neither having such authority as they. These did the Pope crowns & inaugurates Emperors, or rather as images of the first empire. These inspired he with the spirit of his errors, and made them to speak as he willed them, and then confirmed he their Empire, and proclaimed them *Emperors*, and caused all men to reverence them, as it is said in the text. (Apoc. 13:14-15) So then for conclusion, all the properties of the beasts image, agree so fitly with these degenerate Emperors, both of the first sort and last sort (which neither were *Romans* of blood, neither *Emperor*s in effect) that we can call non other, than them to be the Images of the ten horned *Beast*, or *Roman* and *Latin* empire.

Proposition, XXIX.

(ΛΑΤΕΙΝΟΣ - λατεινοσ)
The name of the beast expressed by the number of 666,(chap. 13) is the name λατεινος only.

Many having mistaken this text have judged this number to be the number of the Antichrists name in particular, as if it were the number of the second Beasts name, which we have proved by the 27 proposition to be of the first Beasts name. Here then say we, that name is λατεινοσ for these reasons. First, because the name of the beast is proved (by the said 27 proposition) to be the name of the ten-horned *Romane* beast or *Latyne* empire in general, and not of the Antichrist only, and so it must either be *Romanus* or *Latinus*, but of these two, *Latinus* is the eldest style: for King *Latinus* (from whom that people were called *Latine*, and their countries {51} called *Latinum*) was long before King *Romulus*, of whom the City was called *Rome*, and the people thereof Romans, Secondly, it must be the number of a man's name (saith the text – Apoc. 13:17-18) so is *Latinus* the name of a man, even the name of one of their first Kings. Thirdly, forasmuch as the Græcians had accustom in their mysteries and Oracles; to observe the number of names, as ye shall find in divers parts of *Sibylla*: And as in that country, the name of the flood Νειλος is celebrated as holy, because it containeth the number of the days of the year, 365, as *Carion* testifieth, *chro.lib*.4., where he describes the *Cattes* and *Heffes*. Therefore, S. John (observing the custome of them to whom he writs) says [Apoc. 13:18] that the number of the Beast, or rather (as he termed it in the former 17.vers.) the number of the Beasts name, is 666. And even so it is, that λατεινος contained the number of 666. For λ – is 30, α – is 1, τ - is 300, ε - is 5, ι - is 10, ν - is 50, ο - is 70, and ς – is 200, which altogether make six hundred three score and six.

Therefore λατεινος is the very name of the Beast, meaned by the said number. And for better confirmation of this form of interpretation, *Iræneus Martyr* (who was Disciple to *Polycarpus* the Disciple of Saint John) about the end of the fifth book de haeresibus, approves this manner of interpretation, saying: *Et testimonium perhibentibus his qui facie ad faciem viderunt Johannem, & ratione docentibus, quoniam numerus nominis Bestiæ, secundum Græcorum computationem, per litteras quæ in co sunt sexcentos habebit & sexaginta sex* &c. And these bearing testimonies, that face to face been seen saint John, and by reason teaching, how that the number of the Beasts name, doth contain six hundred three score and six after the Græcians reckoning, by the letters that are therein. And thus far says he generally, concerning the manner how this text shall be interpreted, as appealingly he had his warrant, received mouth by mouth from Saint John. But as to the particular names, although he reckons out λατεινος, with other of his own conception, yet because he had not such particular warrant mouth by mouth thereof, he leaves off to speak determinately thereof: But by the euét now fallen out, we may more constantly affirm this fame. For conclusion, seeing by the 24. Proposition, the first great ten-horned beast is the *Roman* Empire, whereof (by the 27, proposition) the number of his name is the number of 666, and that (by the text) the same must be the number of a man's name: Therefore, this number of 666 cannot be years, as some do interpret it, not αρνωμε for αρνωμαι, which is to deny, nor εκκλησια ιταλικά, neither *Dιc lux*: because although these contain the number of 666: yet these be neither the names of a man, neither the names of the *Latin* or *Roman* Empire, as is proved, that the name of the said number ought to be. Also this name is neither τειταν nor μαδμετις, because although they both answer the said number, as likewise are the names of a man or masculine, yet are they not the names of the first beast, or *Roman* Empire. And therefore that name necessarily must be λατεινος, as being not only the name of a man, but also the proper name of the first beast: as thirdly containing in it the said number 666. conforms to the three properties and tokens thereof, warranted by the text.

Proposition, XXX.

The mark of the Roman beast, is that invisible profession of servitude and obedience, that his subjects hath professed to his Empire, since the first beginning thereof, noted afterward by the Pope, with divers visible marks.

In the ninth chap. of *Ezekiel*, it is said, that the Angel marked Gods Elect within Jerusalem, with a mark on their foreheads [Ezec. 9:4]: the like is said in the *Revelation* [Apoc. 7:3-9] yet in no history of these days is it heard that any such visible mark was set upon the faithful: wherethrowe that mark must of necessity mean nothing else, but that profession of service and obedience towards God, which with bold faces we advocate as constantly & openly, as if we were visibly marked therewith. And seemingly, on the contrary part, this mark of the Roman beast or Latin Empire, is nothing else, but that professed servitude, obedience, confederacy or concurrence, which the subjects thereof have avouched to observe thereunto, And for confirmation thereof, it is said in the Revel. that [Apoc. 16:2] in the days of the first Vial, there fell a great plague on them that received the *Beasts* mark, & worshipped his Image: but at that time, (which was between the year of God 71 and 316) there was no visible mark, that can be attributed unto them of that empire, nor any difference between them & the enemies of the empire, but only their foresaid profession, which therefore doubtless must be called in that text the mark of the empire. But as to the second part of this proposition, how soon the Antichrist, that two-horned Beast came, he caused all men to receive a mark, which the text describes so specially with such notes, as it must needs be a more notable and visible mark, nor the simple profession only; for the former mark of simple profession, is but simply called the mark of the beast, (Apoc.16) but the marks that fell in the time of the Antichrist, are not only said to be marked in their foreheads or right hands: but also, the form and shape of the mark is expressed by the text, where the same mark is said to be, the *mark of the Beast name or number thereof*: [Apoc. 14:11] as if he would say there are marks taken out of the beasts name, or rather number thereof, [Apoc. 16:2] which all his subjects shall bear or wear sometimes on their foreheads, sometimes in their hands: which, what they be, follows in the next proposition.

Proposition, XXXI.

The visible marks of the beast, are the abused characters of χρς and crosses of all kinds, taken out of the number of the first Beasts name.

These visible marks, whatsoever they be, have few notes or tokens assigned by the text to know them by. *First*, they are called the *marks of the Beast*, Revel.13:17, and 14:9, that is to say, marks of the first and great *Roman* beast, as is proved by 27th Proposition. *Secondly*, and more especially they called marks of that Beasts name, Rev. 14:11. *Thirdly*, & most especially of all, they are called the marks of the number of that Beasts name, in these words, Revel.16:2. *And these who obtained victory of the beast, and of his Image, and of his mark* [54] *of the number of his name*, word by word out of the original Greek: And so this victory is not spoken of his mark, (and) of the number of his name, as some translates, but of his mark of the number of his name; meaning so expressly, that his mark, is a mark of the number of his name: that is to say, is derived or composed of the number of his name, but the Greece number of his name is, *χξσ*, as expertly faith the text, Rev.13:18. Therefore, in these numeral letters *χξς*, are these marks contained, and this we have very specially for the third token. Fourthly, these marks must be devised, enjoined, and appointed, by the second Beast or Antichrist, as proves the text, Revel, 13:16. Fifthly, these marks must be universal upon all men, rich and poor, free and bound, and that no man might use his traffic of merchandise, or lawful affaires, who had not received these marks, as testifies the text. Revel. 13: 16-17.Then, unto whatsoever marks all these few tokens do agree, the same are the Antichristian marks: But unto the abused characters of *χρ̂ς*, and crosses of all kinds, doth all these few tokens agree: for first *χρ̂ς* is justly called the mark of the first Beast and *Roman* Empire, for two causes; the one for that all these of that Empire, are enticed under colour of the name of Christ, to reverence that character, being nevertheless, as it is abused, nearer to the name of the Antichristian and *Latin* kingdom, nor to the name of Christ, as hereafter shall be said. The other cause is, for that these marks of χξς are gathered of these letters *χξς*, which are the number of the name of that *Latin* kingdom and Roman Beast, (as hereafter more specially that be proved) Therefore, justly are the marks of *χρ̂ς*, called the marks of the first Roman Beast, agreeing with the first token. Secondly, and agreeable with the former, because (by the 29. Proposition) that beasts name is λατεινος, whose numeral letters *χξς*, represents and yields the marks of *χρ̂ς* (as more specially immediately that be said). Therefore *χρ̂ς*, agrees with the second token, to be called the mark of that Beasts name.

Thirdly, and according to the third token, this mark *χρ̂ς*, is contained under the numeral letters of that Beasts name *χξς*, and is hereby persistently represented, the two extreme letters respectively in one, [55] ξ & the small disagreeance of the middlemost: to wit, between: ξ and ρ̂ to be upon very necessity; for where as S. John here speaks expressly of numeral letters, he could have no one numeral letter to represent both ρ and his crown, this way ρ̂ more like it nor ξ where of the upper part represents the crown, the nether part the figure of ρ. Moreover there is yet greater affinity betwixt ξ & ρ for ρ or rather (...) after this form in the Greek, & ξ in this Beasts language & common written letter in Latin is (...) which is all one in figure, & so the marks of χρ̂ς agrees with the third token. Then fourthly the mark χρ̂ς is devised, & taken up by the second Beast the Pope & his Clergies, to represent as they say, the name of Christ thereby, but rather the contrary, as follows hereafter. Fifthly, and according to the first token, the Pope and his Clergies ordains universally all theirs, (whom only they call Christians) to reverence the very naked figure of χρ̂ς and bare character thereof, as having a divine virtue in it, transferring and distracting our zealous reverence from Jesus Christ our Saviour, who is God with us to such bare characters, & to such dead and naked words in an unknown language, as ÎHS+ χρ̂ς+ SOTER+ IMMANUEL+. And therefore appoint they all men to bear and were this foresaid character χρ̂ς with such like other bare names, in their rings, amulets, pédaries, breastplates, tablets, *Principios* and *Agnus Deis*: Abusing it in way of sorcery, as in a thousand papisticall charms and conjurations, not only in the Clergies privies books, but also in their public service, called *Exorcismus*, is to be seen. So then, seeing these few tokens do agree with χρ̂ς it follows necessarily, that that abused character is one of the Antichristian marks.

It remains then to prove the like concerning their crosses of all kinds. And first, the cross is justly called the mark of the first great *Roman* beast & *Latin* Emperor, for three causes the one because that the Emperor and all his subjects generally are sometimes marked therewith, & bears the same, as shall be said. The other cause, because the Emperor *Constantine* alluded by a cross shadow in the clouds taken up at the devise & persuasion of Sylvester the first, and first Antichristian Pope, the mark of the cross, and that the [56] rather because (as these fabulous histories report) his mother *Helena* was said to have sound Christ's cross, & so justly may the cross be called the mark of the first Beast and *Roman* Emperor. The last cause, why the cross is called the mark of the *Roman* Beast, or *Latin* Emperor is, for that it is taken out of his name, even out of the three numeral letters thereof, as presently you shall here. So then the first token of the Antichristian mark, agrees with the cross. Then agreeable to the second token: for so much as by the 27 proposition *λατεινος* that Beasts name, at the least undoubtedly the numeral letters of his name are χξς, out of the which are gathered crosses of all kinds (as immediately that be said). Therefore these crosses, are justly called the marks of this Beasts name. Then thirdly, according to the third token, in the said numeral letters χξς, are contained crosses of diverse kinds, both in figure and in name: In such manner, as both the *Greek* Churches and *Latin* Churches, are certified thereof: for among the Grecians the form of χ is a cross and among the *Latins* ξ which is X, is also a cross, and these be crosses asidewaies called S. Andrews cross: Therefore the third and last letter is a double letter of abbreviation, containing these two letters ς.τ. whereof the last is called a headless cross, likest to the cross, which they call our Lords crosses

And so always and of every letter hereof arises the figure of the cross. As to the names of the cross, in Latin *crux*, & in Greek *σταυρος* it is not possible for them to be expressed under so few letters more vividly, nor they are here, for here have you their these letters, even both their capital & their final: for by χ and ξ, have you in Latin C. & X. making *crux*, or. CH. and χ making barbarous CHRVX, as I have seen and hard it so in print and pronounced. And again by the last letter *στ* have ye the Greek name of the cross *σταυρος* likewise expressed, by his capital and final letters. So then according to the third token in χξς, which are the Greek number or numeral letters of the Beasts name, are contained crosses of diverse kinds, both by figure and by name evidently expressed, to both the oriental or Greek Churches, & to the occidental or Latin Churches, & what [57] is more evident? Fourthly, & agreeing to the fourth token, these crosses (I mean the abuses thereof) were devised by the second *Beast*, the Pope and his Clergies, as magical marks of sorceries, gree by gre, to withdraw that godly meditation that we ought to have of Christ's passion, and that reverence that we ought to have towards Christ, for suffering death for our sakes, and to bestow the whole merit, honor and virtue thereof, first, to the material cross, whereon he suffered, and then to bare figures and marks thereof, and last of all, to other curious sophistical figures and marks, such as [ ] which they call the cross of *Jerusalem*, and such as this cross [ ] which is to be seen vpé divers old Church walls. Which figures are so degenerate gree by gree fró crosses to cópasses, crooks & rammald, that altogether they have no resemblance of Christ's passion.

Finally and according to the fifth & last token: these cross were so universally used, that (beside their daily crossings with their right hand on their fore-heads, which they call *saning*) all manner of persons, behooved to bear and wear, even visible marks thereof, at appointed times on their foreheads, or in their hands; such as to be crosses with ashes on their foreheads on *Ash Wednesday*, and to bear Palm crosses in their hand on *Palm Sunday*, otherwise they were thought to be *Heretics*, and cursed from the communion of Christians: And these excommunicates (as faith the Bull of Pope Martin the fifth, Fol.134) shall not be permitted to keep house or lodging, or to make any block or bargain, or to occupy any traffic or trade of merchandize, or to have any society with Christians. Then, seeing these crosses agree now with all these few tokens of the Antichristian mark, as a little before χρς, was proved to do. Therefore, necessarily these marks of χρς and crosses of all kinds, must be the beasts visible marks. Let no man grudge here at nor grievously take it objecting, that we have made these to be the marks of the Antichrist, which men have hitherto devised (as they say) to represent the name of Christ, and his passion. For certainly these same things, which not men, but God hath devised and appointed; how soon they are misused, they are called by the Spirit of God, abominations. Appointed not [58] God the brazen Serpent to be erected, as healthful, but after that it was worshipped, it was destroyed by [4 Reg. 18:4] Ezechias as damnable? Appointed not God the Sacrifices and incense offerings, & yet faith he in Osee, [Osee, 6:7] *Misericordiam volui, & non sacrificium; I desired mercy & not Sacrifice*. And in Esay, [Esa. 1:13] *Ne offeratis ultra sacrificium frustra: incensum abominatio est mihi*: *Bring no more Sacrifice in vain: Incense is an abomination unto me*? Seeing the Lord then doth reject those ordinances which himself has instructed, & called the *Abomination*, when they are abused, how much more ought we to reject those sophistical marks of χρς & crosses of all kinds, such as these † which they call our Lords cross, & [✠] S. *Georges* cross, & X.S. *Andrewes* cross, & [☩] the cross of *Jerusalem*, & [⊛] the cross of Dedication, besides the Popes cross, and many Crosses more, & esteem thé as abominable Antichristian badges, whereas we see thé not only devised by men, but also abused by them in way of sorcery and magic: imputing unto these naked figures a virtue and sanctitude in their charms and exorcisms, as, though, the whole virtue of Christ and his passion were trafferred over unto them. And although they say, that they have devised χρ̄ς to represent the name of Christ *χριστος* thereby, and crosses of sundry kinds, to represent his passion therewith: yet the Spirit of God lets us see evidently by this text, that he doth reject and cast out these their magical characters and sorceries to themselves again, as liker to the numeral letters of their name, then to his name, even liker to χξς than to *χριστος* and so let none doubt, but these foresaid figures, as they are used, or rather abused, are the very marks & tokens of the beast, agreeing with the foresaid tokens of the text, in all points and properties.

Revelation (Chap. 13: 18)
- number is six hundred, three score and six;

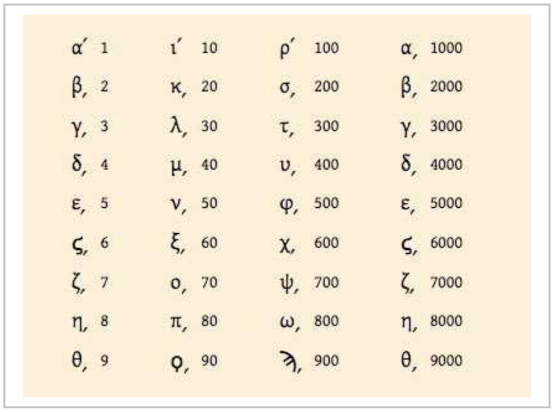
- Which who will wisely consider, that find more like to χξς (which is the number of the name λατεινος) than to the name of christ, for this λατεινος is the name of that king, frō whom that Empire is called the Latin Empire, & the number of that name λατεινος is 666, expressed in Greek by these numeral letters χξς.

Comments
- χρς - ΧΡΣ - sacrum form of Χριστός (606).

- χξς - Chi, Xi, and Vau (666)

- *χριστος - 600+100+10+200+300+700+6* (1916)

- λατεινος - 30+1+300+5+10+50+70+200 (666)



α´	1	ι´	10	ρ´	100	͵α	1000
β,	2	κ,	20	σ,	200	͵β	2000
γ,	3	λ,	30	τ,	300	͵γ	3000
δ,	4	μ,	40	υ,	400	͵δ	4000
ε,	5	ν,	50	φ,	500	͵ε	5000
ς,	6	ξ,	60	χ,	600	͵ς	6000
ζ,	7	ο,	70	ψ,	700	͵ζ	7000
η,	8	π,	80	ω,	800	͵η	8000
θ,	9	ϙ,	90	ϡ,	900	͵θ	9000

See: Napier, J. **A Plaine Discovery of the whole Revelation of Saint John**, set down in two Treatise (1593);
https://archive.org/details/NapierJ.APlaineDiscoveryOfTheWholeRevelationOfSaintJohnSetDown_439

ſhipped his Image. But at this time, the ſecond Beaſt or greate
Antichriſt was skarſly come: as by the 9. ſyntheſis of the former
propoſition is ſhowen, and ſhalbe more at length in the
36. propoſition. Therefore the Image and mark, muſt be of
the firſt gret *Roman* Beaſt or *Latin* empire, & not of the ſecód
Beaſt onely. And where it is ſaid* that the ſecond Beaſt and
Ap.13.14. 16.17.18. Antichriſt, cauſed to make the image of the firſt greate *Romane*
Beaſt, and cauſed al men to receiue his marke, and that
none might buy or ſel, that had not the mark or the name of
the Beaſt, or the number of his name; it followes not therby
that ther was no *Image, marke, name, nor number of the beaſt*, before
the Antichriſt come; but rather, that the ſecond beaſte
or Antichriſt, cauſeth to repair thē after they wer almoſt abolished,
and that he did confirm & approoue them of new,
as in the next propoſition is declared. Secodly, this *marke,
Image, name & number of the name*, appartains to the firſt gret
Ap.13.14. R*omane beaſt*, becauſe it is plainely* ſaide, that *the images is of
the great* R*oman beaſt, which received the deadly wound:* And therafter
Ap.19.20. it is ſaid (or at the leſt may be gathered by the text) that
Ap.13.14. not onely the I*mage* and the *marke*, but alſo the *name & number*,
16.17.18. doth appartaine to on ſelfe ſame beaſt. And therefore neceſſarilie,
the image, marke, name and number of the name, muſt al
appertain to the great R*omane beaſt and Latin Empyre*, & not
to the ſecond Antichriſtian beaſt onelie.

28. PROPOSITION.

The Image of the Beaſt, is theſe degenerate Princes, that in name onely were called Romane Emperours, and were neither Romans of blood, nor Emperours of Magnanimitie.

SEeing that great ten-horned beaſt, is the R*omane* Empire (by the 24 propoſition) and (by the former propoſition) this Image, is the image of that Empyre, and (by the text) this Image muſt haue a ſpirite, and muſt ſpeake as the Antichriſt inſpires him. What els can this liuely and ſpeaking Image then be, but a man? yea, even ſuch a man, as doeth repreſent and beare the figure of that R*omane* Empyre: and therefore (as ſaith the text) doe all men worſhip and reverence him. This image then is of two ſorts, the one wer theſe vnworthie Emperors (not of the auncient blood of *Romanes*) in whome the empyre did decay. Of theſe there were in the daies of this firſt Viall, as is ſaide in the diſcourſe of the former propoſition: the laſt of theſe were extinguiſhed by the *Hunnes*, *Gotthes*, & *Vandalles*. The other ſort were the new Emperours, called the Emperours of *Germanes* and R*omanes*, of whome *Charlemaigne* was the firſt. Theſe alſo were but a figure of the firſt old empyre, and were but onely R*omane Emperours* in name, and neither of their auncient blood, neither having ſuch authoritie as they. Theſe did the Pope crowne & inaugurate as Emperours, or rather as images of the firſte empyre. Theſe inſpyred hee with the ſpirit of his errours, and made them to ſpeake as he willed them, and then confirmed he their Empyre, and proclaimed them *Emperours*, and cauſed all men to reverence them, as it is ſaid in the* text. So then for concluſion, all the properties of the beaſts image, agree ſo fitlie with theſe degenerate Emperours, both of the firſt ſort and laſt ſort (which neither were R*omanes* of blood, neither *Emperours* in effect) that we can cal non other, than them to be the Images of the ten horned *Beaſt*, or R*omane* and *Latin* empyre.

Apoc.13. 14.15.

29 PROPOSTION.

The name of the beaſt expreſſed by the number of 666, (cap. 13) is the name λατεινος *onelie.*

MAnie having miſtaken this text, haue judged this number to be the number of the Antichriſtes name in particular, as if it were the number of the ſecond Beaſtes name, which we haue proued by the 27. propoſitiō to be of the firſt beaſts name. Here then ſay we, that name is λατεινοσ, for theſe reaſons. Firſt, becaus the name of the beaſt is proved (by the ſaid 27 propoſitiō) to be the name of the ten-horned *Romane beaſt* or *Latyne empyre* in generall, and not of the Antichriſt onelie, and ſo it muſte either bee *Romunus* or *Latinus*, but of theſe two, *Latinus* is the eldeſt ſtyle: for King *Latinus* (from whome that people were called *Latini*, and their countrie called *Latium*) was long before King *Romulus*, of whome the Citie was called *Rome*, and the people therof Romanes. Secondlie, it muſt bee the number of a mans name (ſaieth the text) ſo is *Latinus* the name of a man, even the name of one Apoc. 13. 17.18. of their firſt Kinges. Thirdlie, foraſmuch as the *Græcians* had a cuſtome in their myſteries and Oracles; to obſerue the number of names, as ye ſhall finde in diuers parts of *Sibylla*: And as in that countrey, the name of the flood Νειλος is celebrated as holie, becauſe it containeth the number of the daies of the yeare, 365, as *Carion* teſtifieth, *chro. lib.* 4. wher he deſcribeth the *Cattes* and *Heſſes*. Therfore, S. Iohn (obſerving the cuſtome of them to whome hee writeth) ſaieth* that the number of the Beaſt, or rather (as he termed it in the former Apoc. 13. 18. 17. verſ.) the number of the Beaſts name, is *666*. And euen ſo it is, that λατεινος contained the number of *666*. For λ is 30. α is 1. τ is 300. ε is 5. ι is 10. ν is 50. ο is 70. and ς is 200. which altogether make ſixe hundred three ſcore and ſixe. Therefore λατεινος is the verie name of the Beaſte, meaned by the ſaid number. And for better confirmation of this forme of interpretation, *Iraneus Martyr* (who was Diſciple to *Polycarpus* the Diſciple of Saint Iohn) about the ende of the fift booke *de hareſibus*, approoueth this manner of interpretation, ſaying: *Et teſtimonium perhibentibus his, qui facie ad faciem viderunt Iohannem, & ratione docentibus, quoniam numerus nominis Beſtiæ, ſecundum Græcorum computationem, per literas quæ in eo ſunt ſexcentos habebit & ſexaginta ſex &c. And theſe bearing teſtimonie, that face to face haue ſeene ſaint Iohn, and by reſon teaching, how that the number of the beaſtes name, doth contain ſix hundred threeſcore and ſixe after the Gracians reckoning, by the letters that are therein.* And thus far ſaieth he generallie, concerning the maner how this text ſhall be interpreted, as appearinglie hee had his warrant, receiued mouth by mouth from Saint Iohn. But as to the particular names, although he reckoneth out λατεινος, with other of his owne conception, yet becauſe he had not ſuch particular warrant mouth by mouth thereof, he leaues off to ſpeak determinately thereof: But by the euēt now fallen out, we may more cōſtātly affirm this ſame. For concluſion, ſeeing by the 24. Propoſition, the firſt great ten-horned beaſt is the *Roman* Empire, wherof (by the 27. propoſitiõ) the number of his name is the number of *666*. and that (by the text) the ſame muſt be the number of a mans name: Therefore, this number of *666*. cannot bee yeares, as ſome do interprete it, not αρνȣ̃με for αρνȣμαι, which is to denie, nor εκκλησια ιταλικα, neither *Dic lux*: becauſe although theſe containe the number of *666*: yet theſe be neyther the names of a man, neither the names of the Latine or Romain Empire, as is proued, that the name of the ſaid number oght to be. Alſo this name is neither τειταν nor μαδμετις, becauſe although they both anſwer the ſaid number, as likewiſe are the names of a man or maſculine, yet are they not the names of the firſt beaſt, or *Romane* Empire. And therfore that name neceſſarilie muſt be λατεινος, as beeing not onelie the name of a man, but alſo the proper name of the firſte beaſte: as thirdlie containing in it the ſaid number *666*. conforme to the three properties and tokens therof, warranted by the text.

30 PROPOSITION.

The marke of the Romane beaſte, is that inviſible profeſſion of ſeruitude and obedience, that his ſubiectes hath profeſſed to his Empire, ſince the firſt beginning therof, noted afterward by the Pope, with diuers viſible markes.

IN the ninth cap. of *Ezechiel*, it is ſaid, that the Angel marked Gods Elect within *Ieruſalem*, with a marke on their Ezech.9.4
fore-heads: the like is ſaid in the *Reuelat*. yet in no hyſtorie
of theſe daies is it heard that anie ſuch viſible marke was ſet
vpon the faithfull: wherethrowe that marke muſt of neceſ- Apo.7.3.4
ſitie mean nothing els, but that profeſsion of ſervice and obedience towardes God, which with bolde faces wee advouch as conſtantlie & openlie, as if we were viſiblie marked therwith. And ſemblably, on the contrary part, this marke of the Romane beaſt or Latine Empire, is nothing els, but that profeſſed ſervitude, obediẽce, confederacie or concurrence, which the ſubjectes thereof haue avouched to obſerue therunto, And for confirmation hereof, it is ſaid in the *Reuel*. that Apo.16.a

the daies of the firſt *Vial*, therefell a greate plague on them
Apo.16.2, that received the *beaſts* marke, & worſhipped his Image: but
at that time, (which was betwixt the yeare of God 71. and
316)there was no viſible marke, that can be attributed vnto
them of that empyre,nor any difference betwixt them & the
enemies of the empyre, but onelie their foirſaid profeſsion;
which therſoredoubtles muſt be called in that text,the mark
of the empyre. But as to the ſecond part of this propoſition,
how ſoone the Antichriſt, that two-horned Beaſt came, hee
cauſed all men to receiue a mark, which the text deſcribes ſo
ſpecially,with ſuch notes,as it muſt needs be a more notable
and viſible mark,nor the ſimple profeſsion onlie;for the former
mark of ſimple profeſsion,is but ſimply called the mark
Apo.16.1. of the *beaſt*, (*Reuel.* 16) but the marks that fell in the time of
the Antichriſt, are not only ſaid to be marked in their fore-
heades or right hands: but alſo, the forme and ſhape of the
mark is expreſſed by the text, where the ſame mark is ſaid to
Apo.14.11 be,the *mark of the Beaſts name or number thairof*: as if he would
Apoc.15.2 ſay,there are markes taken out of the beaſts name, or rather
number thereof, which all his ſubjectes ſhall beare or weare
ſometimes on their fore-heades, ſometimes in their handes:
which,what they be,followeth in the next propoſition.

31. PROPOSITION.

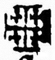
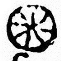
The viſible markes of the beaſt, are the abuſed characters of χ̃ϛs and croſſes of all kindes, taken out of the number of the firſt beaſts name.

THeſe viſible marks,whatſoeuer they be, haue fiue notes or tokens aſsigned by the text to know them by. Firſt, they are called the *marks of the Beaſt*, *Reuel.* 13. 17. and 14.9. that is to ſay,marks of the firſt and great *Romane* beaſt, as is proued by 27, *Propoſition*. Secondly, and more eſpecially they ar called *marks of that Beaſts name*, *Reu.* 14:11. Thirdly,& moſt eſpecially of all,they are called the markes of the numberof that beaſts name,in theſe wordes, *Reuel.* 15. 2, *And theſe who obtained victorie of the beaſte, and of his Image, and of his marke* *of the number of his name*, worde by word out of the originall greek: And ſo this victory is not ſpoken of his mark, *(and)* of the number of his name, as ſome tranſlats, but of his mark of the number of his name; mening ſo expreſly, that his mark, is a mark of the number of his name: that is to ſay, is deriued or compoſed of the number of his name, but the greeke number of his name is, χξσ, as expreſly ſaith the text, *Reuel.* 13.18. Therfore, in theſe numeral letters χξϛ, ar theſe marks contained, and this wee haue very ſpecially for the third token. Fourthly, theſe markes muſt be deuiſed, injoyned, and appointed, by the ſecond Beaſt or Antichriſt, as prooues the text, *Revel.* 13. 16. Fiftly, theſe marks muſt be vniuerſall vpon all men, rich and poore, free and bound, and that no man might vſe his traffike of merchandice, or lawful affaires, who had not receiued theſe marks, as teſtifies the text. *Reuel.* 13. 16. & 17. Then, vnto whatſoeuer marks all theſe fiue tokens do agree, the ſame are the Antichriſtian markes: But vnto the abuſed characters of χ͂ρς, and croſſes of al kinds, doth al theſe fiue tokens agree: for firſt χ͂ρς is juſtly called the marke of the firſt Beaſt and *Romane* Empyre, for two cauſes; the one for that all theſe of that Empyre, are entiſed vnder colour of the name of Chriſt, to reverence that character, being nevertheleſſe, as it is abuſed, nearer to the name of the Antichriſtian and *Latin* kingdome, nor to the name of Chriſt, as hereafter ſhall be ſaid. The other cauſe is, for that theſe marks of χ͂ρς are gathered of theſe letters χξϛ, which are the number of the name of that *Latin* kingdome and *Romane* Beaſt, (as hereafter more ſpecially ſhal be proued) Therefore, juſtly ar the marks of χρ͂ς, called the marks of the firſt *Roman* Beaſt, agreeing with the firſt token. Secondly, and agreable with the former, becauſe (by the 29. Propoſitiõ) that beaſts name is λατεινος, whoſe numerall letters χξϛ, repreſents and yeelds the marks of χ͂ρς (as more ſpecially immediatly ſhal be ſaid) Therefore χ͂ρσ agreeth with the ſecond token, to bee called the mark of that Beaſts name. Thirdly, and according to the third token, this mark χρς is contained vnder the numerall letters of that beaſts name χξϛ, and is hereby perfitly repreſented, the two extreme letters reſpectiuely agreing in one,

and

ξ & the ſmal diſagreance of the middlemoſt: to wit,betwixt ξ and ρ̃ to bee vpon very neceſsitie; for where as S. Iohn here ſpeakes expreſlie of numerall letters,hee could haue no one numerall letter to repreſent both ρ and his crowne, this way ρ̃ more like it nor ξ where of the vpper parte repreſents the crown,the nether part the figure of ρ.Moreover there is yet greter affinitie betwixt ξ & ρ for ρ or rather ℮ after this form in the greek, & ξ in this Beaſts language & cōmon writtē letter in Latin is ℮ which is al one in figure, & ſo the marks of χρ̃ς agrees with the third tokē.Then fourthlie the mark χρ̃ς is deuiſed,& takē vp by the ſecōd Beaſt the Pope & his Clergie,to repreſent as they ſay, the name of Chriſt thereby,but rather the contrary,as followeth hereafter.Fiftly,and according to the fift token, the Pope and his Clergie ordaines vniverſallie all theirs,(whome only they cal Chriſtians) to reverence the verie naked figure of χρ̃ς and bare character thereof, as hauing a divine vertue in it, transferring and diſtracting our zealous reverence from Ieſus Chriſt our Saviour,who is God with vs to ſuch bare characters,& to ſuch dead and naked wordes in an vnknowne language,as IH̃S+ XP̃S+ SOTER+ IMMANVEL+ And therfore appoint they all men to beare and were this foreſaid character χρ̃ς with ſuch like other bare names,in their rings,amulets,pēdaries, breaſtplates,tablets,*Principios* and *Agnus Deis*: Abuſing it in way of ſorcerie,as in a thouſand papiſticall charms and conjurations, not onely in the Clergies priuie books, but alſo in their publick ſervice,called *Exorciſmus*, is to bee ſeene.So then,ſeeing theſe fiue tokens do agree with χρ̃ς it followeth neceſſarly, that that abuſed character is one of the Antchriſtian marks.It remaineth then to proue the like concerning their croſſes of al kinds.And firſt,the croſe is juſtly called the mark of the firſt great *Romane* beaſt & *Latin* Emperours, for three cauſes,the one becauſe that the Emperour and all his ſubjects generally,ar ſomtimes marked therwith, & beares the ſame,as ſhall be ſaid. The other cauſe, becauſe the Emperour *Conſtantine* illuded by a croſſe ſhadowe in the clouds taketh vp at the deuiſe & perſwaſion of *Sylveſter* the firſt,and firſt Antichriſtian Pope,the marke of the croſſe,and that the rather, becauſe (as theſe fabulous hiſtories report)his mother *Helena* was ſaid to haue found Chriſts croſſe,& ſo juſtly may the croſſe be called the marke of the firſt Beaſt and *Romane* Emperour. The laſt cauſe, why the croſſe is called the marke of the *Romane* Beaſt, or *Latin* Emperour is,for that it is taken out of his name,even out of the three numerall letters thereof,as preſently you ſhall here. So then the firſt token of the Antichriſtian marke,agrees with the croſſe. Then agreeable to the ſecond token:forſomuch as by the 27.propoſition λατεινος that Beaſts name, at the leaſt vndoubtedly,the numeral letters of his name are χξς, out of the which are gathered croſſes of al kinds(as immediatly ſhal be ſaid.) Therefore theſe croſſes, are juſtly called the markes of this Beaſts name.Then thirdly, according to the thirde token,in the ſaid numeral letters χξς,are contained croſſes of diuerſe kindes,both in figure and in name:In ſuch manner,as both the *Greek* Churches and *Latine* Churches,are certified there of: for among the *Grecians* the forme of χ is a croſſe,and among the *Latins* ξ which is X, is alſo a croſſe, and theſe bee croſſes aſidewaies called S. *Andrewes* croſſe: Therefore the third and laſt letter is a double letter of abbreuiation, containing theſe two letters ς.τ, wherof the laſt is called a headles croſſe,likeſt to the croſſe,which they cal our *Lords* croſſe: And ſo alwaies and of euerie letter hereof ariſeth the figure of the croſſe. As to the names of the croſſe.in latine *crux*, & in greeke σταυρος it is not poſsible for them to be expreſſed vnder ſo few letters more viuely, nor they are here,for here haue you their chefe letters, even both their capital & their final:for by χ and ξ,haue you in Latine C.& X. making *crux*, or.CH.and x making barbarouſlie Chrvx, as I haue ſeene and hard it ſo in printe and pronounced. And againe by the laſt letter στ haue ye the grek name of the croſſe σταυρος likewiſe expreſſed, by his capitall and finall letters. So then according to the third token in χξσ, which are the greeke number or numerall letters of the Beaſtes name, are contained croſſes of diuerſe kindes, both by figure and by name evidently expreſſed, to both the orientall or greeke Churches,& to the occidentall or latine Churches, & what

is

rather, becauſe (as theſe fabulous hiſtories report)his mother *Helena* was ſaid to haue found Chriſts croſſe,& ſo iuſtly may the croſſe be called the marke of the firſt Beaſt and *Romane* Emperour.The laſt cauſe, why the croſſe is called the marke of the *Romane* Beaſt, or *Latin* Emperour is,for that it is taken out of his name,even out of the three numerall letters thereof,as preſently you ſhall here. So then the firſt token of the Antichriſtian marke,agrees with the croſſe.Then agreeable to the ſecond token:forſomuch as by the 27.propoſition λατεινος that Beaſts name, at the leaſt vndoubtedly,the numeral letters of his name are χξϛ, out of the which are gathered croſſes of al kinds(as immediatly ſhal be ſaid.) Therefore theſe croſſes, are juſtly called the markes of this Beaſts name.Then thirdly, according to the thirde token,in the ſaid numeral letters χξϛ,are contained croſſes of diuerſe kindes,both in figure and in name:In ſuch manner,as both the *Greek* Churches and *Latine* Churches,are certified thereof: for among the *Grecians* the forme of χ is a croſſe,and among the *Latins* ξ which is X, is alſo a croſſe, and theſe bee croſſes aſidewaies called S. *Andrewes* croſſe: Therefore the third and laſt letter is a double letter of abbreuiation, containing theſe two letters ς.τ,wherof the laſt is called a headles croſſe,likeſt to the croſſe,which they cal our *Lords* croſſe: And ſo alwaies and of euerie letter hereof ariſeth the figure of the croſſe.As to the names of the croſſe.in latine *crux*, & in greeke σταυρος it is not poſsible for them to be expreſſed vnder ſo few letters more viuely, nor they are here,for here haue you their cheſe letters, even both their capital & their final:for by χ and ξ,haue you in Latine C.& X. making *crux*, or.C H.and x making barbarouſlie CHRVX, as I haue ſeene and hard it ſo in printe and pronounced. And againe by the laſt letter στ haue ye the grek name of the croſſe σταυρος likewiſe expreſſed, by his capitall and finall letters. So then according to the third token in χξσ, which are the greeke number or numerall letters of the Beaſtes name, are contained croſſes of diuerſe kindes, both by figure and by name evidently expreſſed, to both the orientall or greeke Churches,& to the occidentall or latine Churches, & what is more euident? Fourthlie,& agreeing to the fourth token, theſe croſſes (I meane the abuſes thereof) were deuiſed by the ſecond *Beaſt*, the Pope and his Clergie, as magical marks of ſorcerie, gree by gre, to withdraw that godlie meditation that we ought to haue of Chriſts paſsion, and that reuerēce that wee ought to haue towardes Chriſt, for ſuffering death for our ſakes, and to beſtowe the whole merite, honour and vertue thereof, firſt, to the materiall croſſe, whereon he ſuffered, and then to bare figures and marks therof, and laſt of al, to other curious ſophiſtical figures and marks, ſuch as  which they cal the croſſe of *Ieruſalem*, and ſuch as this croſſe  which is to be ſeen vpō diuers old Church walles. Which figures are ſo degenerat gree by gree frō croſſes to cōpaſſes, crooks & rammald, that altogether they haue no reſēblance of Chriſts paſsiō. Finally, and according to the fift & laſt token: theſe croſſes were ſo vniuerſally vſed, that (beſide their daylie croſsings with their right hande on their fore-heads, which they cal *ſaning*) all manner of perſones, behooued to beare and weare, euen viſible markes thereof, at appointed times on their forheads, or in their hands; ſuch as to be croſſed with aſhes on their forheads on *Aſhwedneſday*, and to bear Palme croſſes in their hād on *Palmſunday*, otherwiſe they wer thought to be *Heretiks*, and curſed from the communion of Chriſtians: And theſe excommunicates (as ſaith the Bull of Pope *Martin* the fift, *Fol.* 134) ſhall not be permitted to keep houſe or lodging, or to make any block or bargain, or to occupie any traffike or trede of marchandize, or to haue any ſocietie with Chriſtians. Then, ſeeing theſe croſſes agree now with all theſe fiue tokens of the Antichriſtian marke, as a litle before χρs, was prooued to do. Therefore, neceſſarilie theſe markes of χρs and croſſes of all kindes, muſt bee the beaſts viſible marks. Let no man grudg hereat nor grieuouſly tak it, obiecting, that we haue made theſe to be the marks of the Antichriſt, which men haue hitherto deuiſed (as they ſay) to repreſent the name of Chriſt, and his paſsion. For certainlie theſe ſame thinges, which not men, but God hath deuiſed and appointed; how ſoone they are miſuſed, they ar called by the Spirit of God, abhominations. Appointed not

God the braſen Serpent to be erected, as healthful, but after that it was worſhipped, it was deſtroied by* *Ezechias* as damnable? 4.Reg.18.4 Appointed not God the Sacrifices and incenſe offerings, & yet ſaith he in *Oſee*, *Miſericordiā volui & non ſacrificium: I deſired mercy & not Sacrifice.* Oſee.6.7 And in *Eſay*, *Ne afferatis vltrà* Eſa.1.13. *ſacrificium fruſtrà; incenſum abhominatio eſt mihi: Bring no more Sacrifice in vaine: Incenſe is an abhomination vnto mee?* Seeing the Lord then doth reject thoſe ordinances which himſelfe hath inſtituted, & calleth thē *Abhomination*, when they are abuſed, how much more ought we to reject thoſe ſophiſticall marks of χρς & croſſes of all kindes, ſuch as theſe † which they call our Lords croſſe, & ✠ S. *Georges* croſſe, & X. S. *Andrewes* croſſe & ☩ the croſſe of *Ieruſalem*, & ⊛ the croſſe of Dedication, beſides the Popes croſſe, and manie Croſſes moe, & eſteeme thē as abnominable Antichriſtian badges, wheras we ſee thē not onelie deviſed by men, but alſo abuſed by them in way of ſorcerie and magick: imputing vnto theſe naked figures a vertue and ſanctitude in their charmes and exorciſmes, as, though, the whole vertue of Chriſt and his paſsion were trāſferred ouer vnto them. And althogh they ſay, that they haue deviſed χ͂ρ̃ς to repreſent the name of Chriſt χριστος thereby, and croſſes of ſundrie kindes, to repreſent his paſsion therwith: yet the Spirit of God lets vs ſee evidentlie by this text, that he doth reject and caſt ouer theſe their magicall characters and ſorceries to themſelues againe, as liker to the numrall letters of their name, then to his name, euen liker to χξς than to χριστος and ſo let none doubt, but theſe foreſaid figures, as they are vſed, or rather abuſed, are the verie markes & tokens of the beaſt, agreeing with the foreſaid tokens of the text, in all points and properties.

32. PROPOSITION.

Gog is the Pope, and Magog is the Turkes and Mahometans.

THis is prooued three waies, to wit, firſt by the ſignification of the names, ſecondlie, by compariſon, and thirdlie, number is ſixe hundred, three ſcore aud ſixe.

ſame number is alſo the number of one of the chief [u] headſmen, and firſte Princes thereof, and the letters of that name make the number of ſixe hundred, three ſcore and ſixe.

18 Which who wil wiſelie cōſider, ſhal find more like to χξς (which is the nūber of the name λατεινος) than to the name of chriſt; for this λατεινος is the name of that king, frō whom that Empire is called the *Latin Empire*, & the nūber of that name λατεινος is *666*. expreſſed in Greeke by theſe numerall letters χξϛ.

Notes, Reaſons, and Amplifications.

[a] Seeing (Apoc. 17. 15.) waters generallie are interpreted to mean al people and nations: the ſea whereout this kingdome, and the foure kingdomes in *Dan*.7. ariſeth, muſt needs be the tumultuous people and tyrants of the world, amongſt the which, and of whome, the monarchies ſtart vp, conforme to *Eſay* 57.20; *the vvicked are like the raging ſea that cannot reſt, &c.* and *Ezech*.26.3. *I vvill bring vp many nations againſt thee as the ſea, &c.*

[b] That beaſt is interpreted Kings, kingdomes, empires, and monarchies read *Daniel*.7.17. and *Dan*. 8. 20. 21. and that this beaſt is the Romane kingdome and empire inparticular, is prooued by our 24. propoſition.

[c] That theſe ſeuen heades, are interpreted ſeauen hilles of the great citie, and ſeuen ſorts of Kinges or gouernors thereof, reade Apoc. 17. 9. 18. and howe Rome is that ſeuen hilled citie, gouerned by ſeuen royall and princeely gouernments, is prooued by the 23. propoſition, and in our foreſaid 24. propoſition.

[d] How this empire of Rome became deuided into ten Kinges or kingdomes, compared to hornes. read Apoc. 17. 12. and the ſaid 24. propoſition.

[e] *Daniel* (cap. 7.) deſcribing the foure monarchies, compares the firſt (which was of the *Babilonians*) to a Lyon. The ſecōd (which was of the *Medes* and *Perſians*) to a Bear. The thirde (which was of the *Grecians*) to a Leopard: but becauſe to al theſe, fourthly ſucceeded the greate Latin empire: Therefore Sanct *Iohn* compoſeth here